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ABSTRACT

The curriculum guide presents lesson plans and suggested activities for a six-week mini course for secondary students on the culture and history of the Narragansett Indians. It is part of the Narragansett Tribe Ethnic Heritage Program. An outline of the general format and content suggests a time allotment for each of the 12 lessons. The lessons are divided into two phases. Phase I details the history of the tribe, covering prehistory, life in colonial America from 1492-1680, colonial expansion and conflicts arising from the expansion, tribal government, famous sachems, King Philip's War, and the states' attempt to dissolve the tribes. Phase II describes the Narragansett culture, including housing and family life, weapons and hunting, clothing, foods, weaving, pottery, tradition, customs, and ceremonies. Each lesson is prefaced by an outline listing 3-5 content objectives, as well as skills and affective objectives. Source materials are listed but not cited. Suggested activities include lectures, field trips, research, discussion, outside reading, films, maps, debates, role play, and various projects. Background information is written from the native American viewpoint. An appendix lists Rhode Island historical sites relating to native Americans. The bibliography suggests 17 books and articles for further reading. (CK)

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LESSONS OF THE NARRAGANSETTS

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CURRICULUM GUIDE FOR SIX-WEEK MINI COURSE

page

INTRODUCTION BY DIRECTOR 1

CONTRIBUTION PAGE 2

GENERAL FORMAT AND DESCRIPTION OF CURRICULUM (including suggested time lines) 4

PRE/POST TEST: HISTORY AND CULTURE 7

PREHISTORY 9

ARRIVAL OF MAYFLOWER 11

GOVERNMENT AND SACHEMS 15

KING PHILIP'S WAR 16

STATES' ATTEMPT TO DISSOLVE TRIBES 30

HOUSING AND THE SEASONS 31

WEAPONS AND HUNTING 35

CLOTHING 38

FOODS 43

WEAVING 48

POTTERY 57

CULTURE DISCUSSION QUESTIONS 60

TRADITIONS 62

RHODE ISLAND HISTORICAL SITES RELATIVE TO NATIVE AMERICANS 63

BIBLIOGRAPHY 67

INTRODUCTION

This booklet contains a curriculum which includes lesson plans and suggested activities for presenting a unit on the Narragansett Indians, their culture and heritage. The purpose of this booklet is not only to aid the educator but also to enlighten the student.

The curriculum is divided into two major phases--the historical and the cultural aspects of the Narragansetts. The Historical phase presents content objectives from prehistory to our present times. The Culture section focuses on the importance of weapons, food, clothing, housing structures and tribal traditions. All material is flexible enough to be adapted into the classroom.

Without the help of Canonicus, the wise sachem of the Narragansetts, Roger Williams would not have been able to begin the settlement of Rhode Island. As you read through, keep in mind how alive the native American culture still remains and appreciate our current pride and heritage. Remember too, that our traditions are deeply rooted in daily living and are very vital to our lifestyle today.

All materials are introduced through the native American viewpoint in this curriculum. Should questions arise in the implementation of any portion of this unit, feel free to contact either me or the Narragansett Tribal Council.

Sincerely

Ethel 'Sis' Brown
Project Director

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EASTERN COASTAL ALGONQUIAN NATIVE AMERICAN HISTORY AND CULTURE

Lesson Plan and Schedule

Phase I--History

Time:

1 day I. Introduction

- A. Overview of course
- B. Pretest to measure knowledge and attitude

3 days II. Prehistory:

- A. Before 1492 (archaeological reports)
- B. Overview of Northeastern tribes
  1. Interaction and power struggles
  2. Trade, travel, tools
- C. Preliminary Confrontations of two Cultures
  1. Early explorers
  2. Colonial America 1492 - 1620
  3. Beginning of Conflicts

3 days III. Arrival of Mayflower:

- A. Colonial America 1620-1680
- B. People in America
  1. Squanto
  2. Massasoit
  3. Wampanoags
  4. Pilgrims

C. Colonial expansion and encroachment vs. Indians

D. Growing Conflict of two cultures
(film - Peach Gang)

1 day IV. Government and Sachems:

A. Power structures within the tribes

1. Chiefs - duties and functions

2. Council

3. Medicine man

B. Famous sachems

C. Influence and observations of Roger Williams

3 days V. King Philip's War:

A. Conflicts and causes of war

B. Great Swamp Massacre

C. Aftermath of war

1. indentured servants

2. scattered fugitives

3 days VI. States' Attempt to Dissolve Tribes:

A. America 1880 - 1978

B. From Native Citizens to New Government Citizens

C. Changes and Conflicts

Phase II--Culture

External Survival

2 days I. Housing and the Seasons

2 days II. Weapons and Hunting

A. Trapping

B. Fishing

1 day III. Clothing

1 day IV. Foods

1 day V. Weaving

1 day VI. Pottery

Traditions

1 day I. Songs, legends, and dance

1 day II. Religious ceremonies and rituals

Pre/Post Test: History and Culture

We would like to know how much you understand Indian history and culture.
This test is divided into two sections.

Section I: History

Directions: Fill in the blank with the best word or words which would most correctly complete the meaning of the sentence.

1. The Narragansetts were a branch of a larger Indian culture and language group called _____.

2. When the English came, the Narragansetts were overlords of several New England tribes. Two of these tribes were the _____ and the _____.

3. The name of the Narragansett chief sachem who aided Roger Williams was _____.

4. In colonial times the Narragansetts frequently warred with a neighboring Connecticut tribe called the _____.

5. Since Colonial times the Narragansetts have been governed by a _____ and a _____.

6. The colonial forces attacked the Narragansetts in their winter village in a massacre called _____.

7. After King Philip's War, many of the surviving Narragansetts were captured and sold as _____ or _____.

8. The last Narragansett chief who sold significant portions of land to the colonist was named _____.

9. In what year were the Native Americans awarded citizenship?_____.

10. In what year did the state of Rhode Island attempt to dissolve the Narragansett Indian tribe by purchasing the reservations?_____.

Section II: Culture

Directions: Below are ten statements, some of which are true, some false. You must circle T if you believe the statement to be true; F if you think the statement is false.

T F 1. Eastern Algonquian lived in structures called teepees.

T F 2. Algonquian dwellings were primarily made of skins or hides.

T F 3. Wampum was made from quahaug shells and used for money.

T F 4. The various Algonquian tribes were isolated and had very little contact with each other.

T F 5. Each tribe settled in permanent villages in order to hunt and farm.

T F 6. For decoration the Narragansetts and other Algonquians used such ornaments as porcupine quills and moose hair.

T F 7. The Narragansetts wore mantles of turkey feathers and ponchos of flaxen twine.

T F 8. The Narragansetts diet was primarily corn and fish.

T F 9. The Narragansetts used stone pots and ladles for their cooking.

T F 10. Narragansett children were taught by means of games and stories.

PREHISTORY

As a result of this unit the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss relevancy	Assert social Attitude towards self and others
Historical Background of the Coastal Algonquian Indian before European Contact (prior to 1492)					
Importance of Archaeology and its historical significance (fossils, relics, artifacts, etc.)					
Early contacts and confrontations between Indians and European explorers (1492-1620)					
Significance of Oral History and Traditions (songs, legends, dances)					

Source Materials

1) Archaeological artifacts (arrowheads, pottery, etc.)
2) Archaeological reports
3) Additional resource books and illustrations as applicable
4) Related films, slides, visual materials

Suggested Source Experiences

Lecture: question and answer.
Museum trip (See Appendix for list)
Individual or group student research
Group discussions
Reading as appropriate
Mock (or real) archaeological digs

BRIEF PREHISTORIC OUTLINE OF

ARCHAEOLOGICAL REPORT

12,000 B.C.

Large game hunters or "Paleo-Indian" culture hunted mammoth, mastodom, and extinct large bison.

8,000 B.C.

Aboriginal peoples hunted deer, bear, elk, and bison. Stone tool weapons and grinding stones were utilized. These stone artifacts indicate that plant food was gathered not grown.

1,000 B.C.

Continuation of stone tool making. Beginning of pottery making and early evidence of plant cultivation for food such as maize, beans, squash, and sunflowers.

ARRIVAL OF MAYFLOWER

As a result of this unit the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss relevancy	Assert social Attitude towards self and others
Historical Backgrounds of the Eastern Algonquian tribes and the colonial settlers 1620 - 1680.					
Governmental Policies of the Eastern Algonquian tribes and the colonial settlers.					N/A
Justice Systems of the Eastern Algonquians tribes and the colonial settlers					
Cultural values of the Eastern Algonquian tribes and the colonial settlers.					
Cultural conflicts between the Eastern Algonquian tribes and the colonial settlers.					

Source Materials

1) Film (min): The Peach Gang
2) Related illustrations, films, records, tapes, slides etc.
3) Maps of colonial and current America
4) Additional resource books as applicable.

Suggested Source Experience

Film presentation: The Peach Gang
Study of maps and/or illustrations
Individual or group student research
Group discussion
Lecture: question and answer
Readings as appropriate

PEOPLE IN AMERICA

Squanto — Tasquantum, whose name was shortened to Squanto by the English colonists, was an interpreter for the Indians and the colonists. Squanto taught the colonists how to plant corn.

Massasoit — Massasoit (Ousamequin) was a great sachem for the Wampanoag Tribe and the father of two well-known sons who followed his path (Wamsutta-Alexander and Metacomet-King Philip).

Wampanoag — Wampanoags, one of the neighboring tribes to the powerful Narragansetts, greeted the Pilgrims in Plymouth, Massachusetts, in the year 1620.

Pilgrims — Pilgrims were accepted as brothers by the Indians who taught them survival during their first severe winter in 1620.

THE PEACH GANG

In 1638 a group of runaway servants, led by Arthur Peach, met a 14 year old Narragansett Indian on the trail to New York. After inviting him to eat and drink with them, they attempted to rob him. In the ensuing scuffle, he was critically wounded. Upon his death in the Narragansett camp, the question was raised as to the arrest and punishment of his murderers. In the first such trial in the New World, a white settler was tried in a white court for the murder of an Indian.

During the trial, two cultures came into conflict and questions were raised concerning jurisdiction and even the nature of justice itself. Could settlers and Indians co-exist peacefully in the same land in spite of their very different cultural traditions? Peach was convicted of murder and hanged, but the questions raised by Canonicus in examining colonial justice continue to remain valid.

This film and the accompanying questions for disucssion are intended to make the student examine his own values and re-examine the traditional view of White/Indian relations in America's colonial period.

THE PEACH GANG

Indian/Colonist Cultural Conflicts

Thought and Discussion Questions

1. What are some of the ritual mourning traditions of the Algonquian Indians and what do they signify?
2. What became of the Indian/Colonist widow?
3. What was the role and function of women in each society?
4. How do these roles and functions compare or contrast with those of women in America today?
5. What was the governmental structure of the Plymouth Colony?
6. What was the governmental structure of the Algonquian Nations?
7. Compare and contrast the native American idea of justice (as expressed by Canonicus) with the colonial idea of justice (as expressed by Governor Bradford).
8. How would the differences in the colonial and Indian power structures further widen the cultural gaps between the two cultures?
9. Can you see any way to reconcile the two divergent viewpoints?

Film: "Arthur Peach Gang"

1. What would be your verdict if you were on the jury? Explain your answer.
2. What cultural traditions influenced your answer?

GOVERNMENT AND SACHEMS

Governmental Structure

The tribe is run by a Chief Sachem, sub-schiefs, and a council. The chief confides with the medicine man and weighs heavily the opinions of the council before making his final decisions to meet the needs of the tribal body.

The medicine man presides at and starts all ceremonies. He is well known for herbs, for cures and his supernatural powers.

The Sachem with Two Names

Many Algonquian chiefs of Colonial days had two names--one in the Indian tongue and another given them by the English. Massasoit's eldest son, for example was Alexander; Iindians knew him as Wamsutta. Massasoit (Ousamequin) himself went down in history as a man of two names, but they were both Indian.[1]

Narragansett Sachems	Wampanoag Scahems
Tashtassuck	Massasoit (Ousamequin)
Canonicus	Wamsutta (Alexander)
Miantonomi	Metacomet (King Philip)

Observations of Roger Williams

Roger Williams was noted for his observations on Indian life styles and recording some of the Indian language.

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[1]Mashpee--Land of the Wampanoag. Mashpee Historical Commission

KING PHILIP'S WAR

As a result of this unit the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss Relevancy	Assert social Attitude towards self and others
Cultural conflicts between Eastern Angonquians and the colonial settlers					
Political conflicts between Eastern Algonquians and the colonial settlers.					
Cause of King Philip's War					N/A
The Great Swamp Massacre (King Philip's War)					N/A
Events and aftermath of war as relating to the Eastern Algonquians					

Source Materials

1) Additional resource books and illustrations as applicable.
2) Related films, slides, visual materials

Suggested Source Experiences

Lecture: question and answer
Individual or group student research
Group discussions
Readings as appropriate
Debate

CAUSES OF THE KING PHILIP'S WAR

We, the Narragansett Indians, feel much value can be obtained through re-examining the causes of a war which is inaccurately referred to in history books as "King Philip's War." To the native American people this war is known as "America's First War for Independence." This war was the result of a problem compounded by gross misunderstandings, English greed, and cultural barriers between the colonial settlers and the Narragansetts. In order to understand the importancc of King Philip's War and its outreaching influences, we must trace its causes.

Much of the American Hisotry which is presented in history books is described from the European/American point of view. The following summary deals with causes which precipitated King Philip's War. This summary is a discussion of history described from the native American viewpoint.

History has inaccurately referred to a conflict between American Indians and colonists as "King Philip's War." However, to the native American people this war is commonly known as "America's First War for Independence."

In the words of an Ojibway brother, "when we speak of the "white man", we speak not so much of a skin color as an attitude; an attitude based on an unfounded notion of European superiority. A white man then can be any color--white, black, brown, or yellow as long as he accepts this notion."

History calls them the "Pilgrims." Native Americans called them "Awaunageesuck" or The Strangers. Long before the "Pilgrims" landed at

Plymouth, there were many boats from several European countries that visited the New England coast, some of which were slave ships that were searching for human cargo. Despite the fact that so many of the Wampanoag people had been stolen to be slaves, the Wampanoags, "the People of the East," welcomed the "Awaunageesuck" in friendship in 1620. Squanto, a well-known Wampanoag, is described in many history books as a great friend and interpreter to the English colony; but few texts mention the fact that Squanto had been captured and taken to England on a slave ship where he learned to speak the language that proved to be so useful to the "Pilgrims." A friendship resulted between the Wampanoags and the "Awaunageesuck" and the "Treaty of Peace and Friendship" was signed on March 22, 1921. However, before Massasoit (Ousamequin), the Wampanoag sachem who could neither read nor write, signed this "Treaty of Peace and Friendship" he was given strong drink which perhaps clouded his judgment.

The "Pilgrims" came to America in search of religious freedom and to make a profit as a joint stock company. They came for freedom from oppression and intolerance, yet as one of their early goals they tried to convert the natives to Christianity. In so doing, the "Pilgrims" denied to the native Americans the same freedom which was denied to them in England. Missionaries attempted to force their beliefs upon the native peoples supplying religious "help" to the Indians. In fact, the state seal of Massachusetts has the figure of an Indian with the words, "Come over and help us."

Did the Indians solicit the teachings of Christianity? Did the native American request missionaries to preach within the tribes?

When the "Awaunageesuck" arrived at Plymouth, the Narragansett tribe was the largest and most powerful tribe in all of southern New England controlling all of the present lands in the state of Rhode Island.

Tribes under Narragansett control and influence were called tribute tribes. In 1620 there were three surrounding tribute tribes: the Wampanoags (whose territory began on the east shore of the bay), the Massachusetts (on the northeast), the Nipmucks (on the north and northwest). On the western border of the bay were the Pequots and Mohegans, the traditional enemies of the Narragansett tribe.

In 1636 when Roger Williams came to Rhode Island, the Narragansetts were ruled by two sachems, Canonicus and his nephew, Miantonomi. Although the two sachems welcomed and helped the first immigrants to the territory, the Narragansetts, less trusting than the Wampanoags, watched the newcomers with caution. As missionary activities increased in Massachusetts more and more of the Wampanoags accepted Christianity. The Wampanoags learned to look down on their own brothers, whereas the Narragansetts continued to follow the traditional religious instruction of their forefathers. The Narragansett tribe impeded the colonial expansion that was occurring. The land-hungry English in Massachusetts were not pleased at all with the strong position and land holdings of the "barbarians" and watched for an opportunity to weaken the tribal position. Colonial laws, completely ignoring the tribal rights, summoned the Narragansett sachems to the English in Massachusetts Bay to answer charges which were brought against them. The outcomes were fined huge sums of wampum for alleged offenses against the colonists.

In 1643 a war broke out between the Narragansetts and Mohegans. That same year, while Roger Williams was away in England trying to get a charter for the three towns then in Rhode Island, his good friend, Miantonomi, was captured by the Mohegans who wanted to kill him. Because he was captured within the jurisdiction of Connecticut colony, the Mohegans, well aware of English laws, asked permission of the colonists to kill him. The colonists, realizing how important good strong leadership was to the strength of the Narragansetts, seized a chance to weaken the tribe.

The English officials wanted the powerful Narragansetts to continue to consider them "friends", and were reluctant to decide the fate of Miantonomi.

The decision was referred to a "pious" group of respected clergymen who did not hesitate in allowing the murder of the powerful sachem.

The murder of this great friend of Roger Williams who had never done any harm to the English made it possible for these "Founding Fathers" to continue with their "colonial expansion" with no serious interference from the Narragansetts who were without a strong leader.

Later, without strong tribal leadership, the Narragansetts were persuaded to sign the Act of Submission from King Charles on April 19, 1644, which ended their independence and made them the subjects of a king far off in England! On June 4, 1647, Canonicus died at a very old age, completing this loss of leadership.

In accordance with tribal custom, the Narragansetts set about avenging the murder of their sachem. The United Colonies forbid these hostilities and charged the tribe with a fine or reparation. In the summer of 1659 an attack was made by the Narragansetts against

their Mohegan enemies. Due to the friendly relations between Uncus, the Mohegan sachem, and the United Colonies, the colonists decided that a large fine of reparation should be paid by the Narragansetts. An armed force was sent to collect the money. Unable to pay the large fine, the Narragansett sachems were forced to mortgage their lands on September 29, 1660. They then made a deal with Major Atherton to have him pay off their mortgage in exchange for a new mortgage which the Major was to hold. Not understanding the Major's true motives, they signed this mortgage on October 13, 1660. Unable to pay this second mortgage, the Narragansett sachems met with the English at Pettaquamscutt Rock and "signed" their marks to the deed that is now called the "Pettaquamscutt Purchase" in 1662. The town of South Kingstown, Rhode Island, founded in 1723, occupies this land.

In that same year (1662) the Wampanoag tribute tribe experienced changes in tribal leadership. Massasoit (Ousamequin), the great sachem of the Wampanoags, passed into the Spirit World and was succeeded by his eldest son, Wamsutta, also known as Alexander. Accused of planning an uprising against the English, Alexander was forced to go to Plymouth to answer the charges. Finding no proof to the rumor, he was released.

During his return, Alexander became seriously ill and died soon after. He was carried home by his wife, Weetamoo, and his brother, Metacomet (King Philip), at his side who believed that Wamsutta had been poisoned by the English at Plymouth.

Metacomet, known to the English as "King Philip", succeeded his brother and father all in that same year of 1662. Greed for Indian land was as prevalent in the Wampanoag territory as it was in the Narragansett tribal lands. Similar to the land losses of the

Narragansetts, the Wampanoags watched their territory shrink at an alarming rate. Their resentment grew as they discovered that most of these land "transactions" were either rigged or over extended from what was originally understood. The Indian sachems involved in the treaties had to rely for the most part on interpreters who intentionally or accidentally could misinterpret the terms of these sales.

The question that is most frequently asked is why did Indians sell so much land and resent the sales later? The answer to this lies in the differences in cultural concepts of land ownership between the Indians and the English. Indians had no concept of private property as did the English and considered the land sales as an extension and a sharing of land use among the Indians and the English. Following the traditional way of life, the Indians believed that the Creator's gifts were to be shared, and there was no need for fences or locks on doors. The Indians never understood the English cultural desire for private property which denied access to Indians tracking deer to feed their families. To this day signs reading, "Keep Out", "Do Not Enter", and "Private Property" remain a source of resentment to most Indian people <u>everywhere</u>, for the significance of private property is not part of traditional Indian culture.

America's "First War for Independence" must not be viewed as simply a struggle for land itself, but as a struggle for <u>freedom itself</u>--a right to survive in the way the Creator had given us, a right given to <u>no</u> man to take away!

During the 55 years which followed the arrival of the English, Metacomet (King Philip) saw how the kindness of his father,

Massasoit (Ousamequin), was repaid by the colonists. King Philip saw his beloved people taught:

> "Thou shalt not kill"--while being killed if they stood in the way of colonist expansion.
>
> "Thou shalt not steal"--while having everything stolen from them.
>
> "Thous shalt not lie"--while being deceived time and again.

After taking all the indignity and abuse he could force himself to accept, King Philip finally came to the inevitable conclusion if this was the "help" the "Awaunageesuck" wanted to give him and his people, he could do better without it!

For many years prior to 1675, any excuse was used to heavily burden the Indian in hope of causing conflict and death.

The sparks of "King Philip's" war were ignited in the spring of 1675, and the native American people began their "War for Independence" exactly one hundred years before the European Americans began their "War of Independence"!

THE WAR AND AFTERMATH

John Sassamon was a Massachusett Indian who was educated at Harvard and converted to Christianity. After living among the English for some time, he went to live at Pokanoket and became secretary to Wamsutta and later to King Philip. Longing for the English style of living that he was accustomed to, John Sassamon returned to the "Praying Indian Town" of Natick. When Sassamon learned of Philip's decision to fight for freedom, he immediately told the English officials of this decision. Sassamon's body was later found beneath the ice of Assawompsett Pond in the early spring of 1675, and the English were sure that he had been killed as a traitor to his people.

The Plymouth colonists accused King Philip of ordering Sassamon's execution and tried and hung three Wampanoags for what they considered to be a crime. This disrespect for Indian tradition finally sparked the beginning of King Philip's War! On Thursday, June 24, 1675 hostilities flared in Swansea, Massachusetts. Wampanoag warriors provoked a young English boy to shoot and wound one of their party. The Wampanoags believed that whoever caused the <u>first</u> blood to be shed would lose the war. This incident was the signal the angry young warriors had been waiting for!

Although King Philip was not completely prepared for war, he realized the impossibility of stopping the warriors who were ready to die for their people. The war between the Wampanoags and the colonists continued through the summer without the Narragansetts taking an active part. During the Narragansett harvest time, the

Wampanoags requested shelter to be given to the old, sick, wounded women and children, which was given by the Narragansetts. When this news reached Plymouth, the colonists demanded that the Narragansetts give up the Wampanoag refugees. Canonchet, the son of the murdered sachem, Miantonomi, defiantly replied by saying "Not a Wampanoag, nor the paring from a Wampanoag nail!"

As a result of Canonchet's refusal to subject his people to their authority, on November 2, 1675 the United Colonies declared war on the Narragansett tribe. Until that time the Narragansetts had not stained their hands with English blood. This declaration of war provided the land-hungry English in Massachusetts with an excuse to invade the Narragansett territory.

In a blinding snowstorm on Sunday, December 19, 1675, just six days before Christmas, the Army of the United Colonies marched into the Great Swamp where the Narragansett fort was located and burned alive over 300 old men, women and children, the sick and wounded.

After this massacre, the Narragansetts entered the war with full fury, attacking and burning the towns of Providence, Rehoboth and parts of Warwick.

On April 3, 1676 Canonchet was captured in Pawtucket and taken to Stonington, Connecticut, where he was put to death. Before he was killed, he was taunted by his enemies who told him of his coming death, and replied, "I like it well, I shall die before my heart is soft or I have said anything unworthy of myself!" He then asked for Oneco, the son of Uncas, to perform the execution, since he was of equal rank.

Like King Philip, Canonchet believed that it was better to die on his feet as an Indian rather than to live on his knees at the hand of the white man. With that spirit he faced his death as courageously as he had fought for the freedom of his people. He was beheaded by the English, and his head was sent to Hartford as a token of "love and fidelity" to the colonies.

The Narragansetts had learned the English art of stonework. One Narragansett who was well known for his stonework skill was called "Stonewall John." North of the Great Swamp and west of Wickford, Stonewall John managed to build a stone fort for the old queen Quasapeh and her followers. After the Great Swamp Massacre, some Narragansett survivors sought shelter at the stone fort. On July 2, 1676 they were driven out and were the last large group of Narragansetts to be massacred. On that day 171 Indians were killed and captured. By the end of the war, all the Narragansett sachems but Ninigret had been slaughtered!

On August 1, 1676 King Philip's wife and small son were captured and sold out of the country as slaves. These were his two most important reasons for fighting and Metacomet knew that Indian victory was hopeless. However, he did not intend to surrender. Metacomet and a few able-bodied followers returned to Pokanoket or Mt. Hope where he knew they would face death. One night after their arrival Metacomet had a vision of his coming death. However, he chose to remain to meet his death in the beloved territory he knew so well.

On August 12, 1676 King Philip was killed in a spot that is sacred to the Wampanoag people. His head was cut off and sent to Plymouth where it was hung on a pole for twenty-five years to serve as a warning to all Indians who might dare to resist the laws of the English. Thus "law and order" was brought to America!

The Wampanoags who survived the attack on King Philip went with Annawon, Philip's war chief, to a shelter in Rehoboth. There they made their camp in a mass of rocks and caves that are now known as Annawon's Rock at the edge of a swampy area call Squannakonk. Their location was discovered and they were surrounded by Captain Benjamin Church and his men. This surprise attack was so successful due to the sound of the Wampanoag women in the camp who pounded corn which covered the approach. Old Annawon, who had served Massasoit (Ousamequin) before Philip, was so surprised that he offered no resistance when he saw how completely they were surrounded. Annawon surrendered on August 28, 1676.

Since the women had been preparing the evening meal, Annawon asked Captain Church to join them in sharing the Creator's gifts. Unable to march his prisoners to Plymouth by nightfall, Captain Church decided to remain in camp for the night and then move out in the morning. He and Annawon sat around the campfire that night before they went to sleep and Church heard of the years of faithful service Annawon had provided to the Wampanoag people as war chief. During the night Captain Church saw Annawon leave the shelter and go outdoors. Assuming that nothing was amiss, he watched and waited for Annawon's return. When the war chief returned, he presented a bundle of deerskin to Captain Church and said, "You have conquered Philip and his land, and because we are the last of our people to war against the English, so these belong to you." When Captain Church opened the bundle, he found the sacred wampum belts of the Wampanoag nation that King Philip wore when he sat in council. This marked the <u>end</u> of King Philip's War.

Before they left for Plymouth, Captain Church promised Annawon that he would not be executed as all the other captured Indian leaders had been. After delivering his prisoners, Church had to leave Plymouth for a short time. But upon his return, he found that Annawon had been killed in spite of his promise!

With the method of conversion "pray or be shot" more than 1,000 Indians in Massachusetts accepted the religion of the Awaunageesuck. Anxious to show their faithfulness to their new "friends", these Indian converts allowed themselves to be used by the English to help exterminate their own Indian brothers. During the cold winter of 1675, about 500 GOOD Indians of all ages were confined on Deer Island in Boston Harbor because they were not trusted. Promises of food, like so many other promises, were not fulfilled, and many Indians died of disease and starvation, clutching their bibles.

Perhaps due to justifying the dispossession of Indian people, most accounts of the war only condemn Indian people for being savages and try to perpetuate the image of the "savage" Indian. Few historians mention the times when King Philip would fore-warn any English friends that a town was to be burned so that they could move to safety; few accounts of the many kindnessess shown his captives are included in history texts. Few texts include Canonchet's promise to Roger Williams that he would not be harmed when the City of Providence was burned. In looking at the war, one cannot help but ask "Just who was the Savage?"

The war was an expensive law enforcement campaign for the English. What better way was there to pay the debts of the war than to use the Indians themselves? To help pay this cost, over 500 Indians were sold

out of the country from Plymouth into the horrible existence of slavery! Those Indians who had escaped the slaughter found survival practically impossible. Restricted to small plots of land, their whole way of life was destroyed, and they often found it impossible to provide for their children.

A system called "binding out" was developed so that young children could be put into English homes as servants. Some of these children never saw their Indian parents again since these leases on lives could be renewed. This "binding out" was nothing more than slavery with a more respectable name! Many of these poor Indian children were mistreated viciously in the homes of these same people who had tried to exterminate them, and many ended up victims of the white man.

STATES' ATTEMPTS TO DISSOLVE TRIBES

1880

When the state attempted to dissolve tribal self-governments in Rhode Island, the state took upon itself to purchase the collectively owned lands. It was the general feeling at the time that it would be beneficial to all Indians to become citizens and abandon tribal self-government.

1934

The new Federal statute offered the Indian Reorganization Act of June 18, 1934 to the Indians giving them the opportunity to continue under dominant society law their tribal government. There are many variations.

1978

Today the Narragansetts, as well as other New England tribes, are involved in a law suit with some community members and their states to acquire back their former reservations.

HOUSING AND THE SEASONS

As a result of this unit, the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss relevancy	Assert social attitude towards self and others
Unique structures of Eastern Coastal Algonquian dwellings					
Methods and materials in constructing Eastern Coastal Algonquian dwellings					N/A
Community lifestyle and interaction within the tribal clan					

Source Materials

1) Related audio-visual materials such as slides, films, filmstrips, tapes, etc.
2) Additional resource books and/or illustrations
3) Handouts as needed
4) Related artifacts

Suggested Source Experiences

Lecture: question and answer
Individual/group research
Constructing miniature Indian village and/or dwelling

FAMILY LIFE AND HOUSING

The Narragansetts, like other New England Native Americans, lived in wigwams or longhouses, migrating from inland winter villages to summer villages or camps near the coast. The winter longhouses were oblong and built with mats covered with large strips or slabs of bark, usually elm. The wigwams or whole villages were often surrounded by wooden stockades for protection from enemies or animals. Longhouses were built as large as 200 ft. long and 50 ft. wide. The larger longhouses held several families with separate areas for each family created by hanging mats or hides. Two or three families would share the same fire pit.

In the winter, cooking was done inside the longhouse over fire pits. Forked sticks held crossbars from which hung the cooking pots. Adjustable flaps were used on the roof to regulate the size of the smoke hole and protect the interior of the longhouse from wind or rain. The two doors were arranged to face either north and south or east and west to provide cross ventilation. A fire pit was dug in the center and a smoke hole placed directly overhead. A small summer house could easily accommodate ten people and their possessions, and provide storage for food as it was harvested. The wigwam was built from the bottom up with higher mats overlapping the lower ones to provide for water runoff. After the wigwam had been completely covered, all mats were lashed securely one to the other and to the framing poles behind. Summer houses were made from lightweight bulrush and cattail mats. These mats were easily portable and were carried by the women from the winter village

to the summer camp and back again in the fall. The frames of the wigwams were sometimes left standing year round. Some framing poles might be lashed together and carried from camp to camp. Cedar or maple saplings were used for the frames of the winter and summer longhouses. These were fastened into place with hemp and mats fastened over and inside the frames. The inside mats were usually bulrush, often woven with colorful designs. The outside mats were usually cattail. The two layers of cattail mats tended to absorb moisture which would condense between the cattail and bulrush layers and provide a natural insulation to keep the wigwam cool for sleeping and storage. Bulrush and cedar mats also covered the floors. The cedar mats especially provided protection from insects. Bed frames, the only furniture in the wigwams, were saplings lashed to the house frame and mattresses of goose feathers and corn husks were placed over cedar planks. Personal possessions were stored under the beds or hung from the walls. In the summer homes, while beds were constructed, they would only be used by the sick or by young children and women. Most of the people slept outdoors in good weather. In the winter, most activities were conducted indoors. Sample activities included in the winter; carving, cooking and storytelling. It was in the spring and summer, however, that the villages seemed to come alive. Food preparation moved outdoors and a pot of food was constantly bubbling for farmers and hunters to eat when wished.

Summer was a time to socialize as well as work. Drying racks were set up to weave mats to replace those wearing out. Skins and nets were stretched and repaired for the runs of fish in the streams.

Brush fences were also placed around the garden areas to keep out rabbits, deer, elk, moose and racoons and planting was begun.

The garden was planted outside the village proper. Trees were cut down and the stumps left to decay in the soil. Fish fertilizer was added to provide nutrients. As these fertilizers decayed, small predators and scavangers such as fox and skunk were attracted to the garden. The men took turns sitting up at night to protect the new crop. Buildings called corn watches or watch houses were constructed near the garden. The structure was basically a platform on posts with a canopy to protect the watcher from sun or rain. Children amply provided with stones kept watch over the newly planted corn to protect it from crows and other birds. Their aim was only to scare the crows, not to kill them, because according to legend, a crow flew from Cautantouwit's house in the southwest with a grain of corn and an Indian bean in his beak as a gift to the people from the Creator. Most farming was done by the women, but the men occasionally assisted. The ground was loosened with hoes of stone or shell; and, corn, bean, and squash were planted in the same hill. At harvest time, the corn, beans and squash were dried in the autumn sun or parched in a fire, placed in baskets, and stored in pits or houses for the long winter ahead.

WEAPONS AND HUNTING

As a result of this unit the students will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss Relevancy	Assert social attitude towards self and others
Kinds of weapons used to hunt, fish, trap, and war.					N/A
Materials and methods of constructions of weapons.					N/A
Significance of decorated weapons					N/A
Methods of hunting, trapping, and fishing used by the Eastern Coastal Algonquains.					N/A
Role of Male as provider and Protector of tribe.					N/A

Source Materials

1) Slides, filmstrips, film, and other related visual materials.
2) Related resource books and illustrations.
3) Artifacts display

Suggested Source Experience

1) Lecture: question and answer
2) Role playing techniques
3) Individual and group student research
4) Symbolic dancing
5) Visit to taxidermist

WEAPONS AND HUNTING

The Narragansetts, like other New England Algonquians, were hunters and trappers as well as farmers. The deer was the most important animal hunted. During the fall and winter hunting parties went out from the villages until the snow got too deep to travel. The men hunted by ones and twos or by twenties and thirties along trails they had scouted in the summer.

When the men hunted deer in large numbers, they would build a funnel shaped brush fence that sometimes would be two miles wide at the mouth. The small end would be wide enough to allow several animals to go through. First, dozens of hunters would scour the country side and make as much noise as possible with drum, rattles, yelling and beating sticks against trees etc. herding the animals toward the funnel mouth. Other hunters would be placed strategically along the way while a large number would wait at the funnel mouth to shoot the animals.

The bow, made of such hardwoods as ash, maple, and walnut, was crafted by pounding a log or limb until only the central, closely packed growth rings were left. The bow strings were made from sinew, dogbane, or basswood fibers. Different types of arrows were used for different types of game: the smallest arrows were for birds and the largest were used for bear and deer. Arrowheads were made from stone, bone, horseshoe crab tails, and metals. Straight-growing vibernum shoots were used for the shafts.

Small game was often trapped with nooses and snares or dead-falls rather than shot. Although animals were eaten, often the primary importance would lie in its pelt.

Tools were used in skinning the animal and scraping off the remaining flesh and hair from the hide. Blades were usually not fitted with a haft or handle but were held in the hand. With the coming of the English settlers, iron knives became in great demand for the skinning process. The work of skinning was done carefully to avoid cutting holes in the skin and thus lowering its value. The feet, tail, and head were left on the pelt for decoration. The skin, when it is tanned, may be used as a cloak or cape or as a sleeping robe.

While arrowheads were formed by flaking the stone, ax heads were shaped by grinding and polishing with abrasive rocks such as sandstone after a form had been roughed out. The full grooved ax forms were hafted with strips of sinew, basswood fiber, etc. and bound into a handle.

There were soapstone quarries in what are now Westerly, Warwick, and Johnston where the stone was dug and the general shapes for bowls and containers were roughed out Soapstone bowls have been found in prehistoric burial sites in Jamestown. With the increase in European trading goods, soapstone bowls were discarded in favor of iron pots and kettles.

CLOTHING

As a result of this unit, the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss Relevancy	Assert social attitude toward self and others
Types of wearing apparel of the Woodland Indians before European Contact					N/A
Types of wearing apparel of the Woodland Indians after European Contact					N/A
Methods and materials of constructing native American clothing					
Extroardinary use of nature's provisions for clothing constructions					

Suggested source materials

1) Additional related texts and resource books
2) Audio-visual related texts and resource books
3) Audo-visual material: related slides, films, filmstrips tape, etc.
4) Handouts as needed

Source experiences

Lecture: question and answer
Individual/group research
Suggested related readings in text or related books
Clothing project by students

CLOTHING

Native American men, women, and children dressed in a comfortable, practical manner, using whatever materials available for their clothing, usually some form of leather or skins. Summer clothing provided only the most basic of coverings. Young boys commonly ran naked until their tenth or twelfth year, and young girls wore only a simple breech clout. Women and older girls wore capes of deersking, North American Indian hemp or dogbane.

The breech clout, looped over a belt of leather or hemp, was plain or decorated, usually with vegetable dyes, depending on the wearer's fancy. The designs used on the breech clout and other clothes were primarily geometric until floral designs were introduced by the Europeans.

In winter the Narragansett, like other New England peoples, simply added more layers to the basic dress. Capes, worn by men and women alike, were made out of various animal skins--bear, fox, beaver, wolf. The woman's cape was usually longer then the man's, often coming to the knees. Although the children might wear smaller versions of their parents' clothes, Roger Williams observed that he had seen children playing outdoors stark naked on the coldest days. Capes, similar to ponchos, were worn at other seasons of the year. Summer capes were usually dehaired deer skin.

The Narragansett Indians also wore mantles made of turkey feathers sewn to a hemp or dogbane base. Williams likened the wearing of this material to the English wearing of velvet--it was a badge of distinction. Sometimes, however, mantles were woven by hand out of hemp and grass.

Hemp mantles could be so closely woven that they were waterproof. Mantles, whether of skin or hemp, were often worn over the left shoulder with the right shoulder and arm left free for better access to weapons or tools. In the coldest weather the right arm might be covered with a detachable sleeve made of fur, often the whole hide-head and all of a fox, raccoon, or other small animal.

Decorated pouches were used to carry such items as fire lighting materials, tobacco and pipe and parched corn meal for a journey. Smaller ones were carried at the waist; larger ones were slung over the shoulder. Designs were a mixture of the geometric and the floral. These pouches were decorated with dyed procupine quills and milkweed fibers.

Warriors often decorated breech clouts and leggings. Leggins were worn primarily in the winter by both men and women, although they might be worn at other times when rough traveling was anticipated. Leggings were skin tubes attached to the belt. They could be plain or fringed.

Moccasins were worn by everyone, although in the summer the Narragansetts usually went barefoot, carrying their moccasins tied over their shoulders in case traveling became rough. Eastern moccasins were usually made from one piece of leather stitched together at the front and back. They had a detachable cuff and vamp, often decorated with deer hair tufts attached to the fringe by beaten copper and with dyed porcupine quills. The preferred hide for moccasins was elk and deer for summer and moosehide for winter.

Various materials were used as sources of dyes or paint for clothing, mats, and body. Berries, leaves, bark, roots, and clay all were used for decorative painting. Other types of decoration and ornamentation used changed gradually in style and materials as more trade

goods became available. Native copper was dug and worked before the European settlers arrived. There is evidence that copper was used in the lakes area as early as 3000 B.C. Copper tubing was used in the East for belts or bandoliers worn diagonally across the chest. Bandoliers were made of beads or tubes formed by bending copper sheets around hollow sticks and then woven together with hemp.

Headbands were made from many different materials: leather, copper, shells, and later trade beads and cloth. Some were also decorated with small wooden beads. Headdresses were often made of fur and turkey feathers. Their bodies were painted daily, and their faces were painted on special festive occasions, for war ceremonies, or for mourning. After being greased, faces were painted with soot and ashes as a symbol of grief, war or other emotions. Women's clothing was usually of deerskin. Skins used for summer clothes were hairless; those used for the winter had the hair left on and often turned to the inside for warmth. The skin was tanned by being rubbed with an oily paste, usually made of brains and liver, soaked, and stretched to dry. Holes were punched in the hide and the skins were laced together to form the dress.

Initially there was a great difference in clothing styles between the Narragansetts and English settlers. Compare turkey feather mantles to homespun jackets. Gradually, as trade between the two nations increased, styles and materials changed. The native American began to prize European cloth, trading his skins for the settler's cloth. European influence on the dress styles of native Americans in New England increased. Although fringes were distinctively native American, the floral design of European origin replaced the

naitve American geometric patterns. By the later 17th century European glass trade beads had replaced quillwork and shell beads as the major means of decorating clothes. The beadwork tradition has continued to this day although designs are more likely woven on a loom and then appliqued to the materials.

FOODS

As a result of this unit the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss Relevancy	Assert social attitudes toward self and others
Sources and types of nourishment utilized by the Algonquian Indians					
Methods of gathering farming and harvesting food by the Algonquian Indians					
Methods of food preservation and storage					
Decorative and utilitarian use of foodstuffs					

Suggested Source Materials

1) Audio-visual materials as needed
2) Handouts, recipes, or additional materials
3) Additional resource books

Suggested Source Experience

Lecture: question and answer
Group/individual research
Group/individual projects
Group discussion
Student preparations of food demonstration and lecture by Native American cook.

FOODS

Fish, both salt and fresh water, were a staple of the Narragansett diet. They were caught with hook and line or trapped in nets stretch across rivers or coves and then shot or spread. Sturgeon, bass, salmon, herring, and other types of fish were caught and served fresh or preserved by smoking.

Corn, however, remained the staple for the Narragansetts and other east coast Algonquians. The corn was sometimes harvested when it was green or it was allowed to ripen in the fields. It was then dried, parched in a fire, and ground by hand, Parched corn meal called "norkick" was carried on journeys and mixed with water for food on the trail. Indian corn or maize grew in several different colors - red, white, yellow, and blue. Among Algonquian tribes is the legend that corn came to the Indians as a gift from Cautantowit, the god of the south-west to whose house go the souls of the dead. Corn was also baked over a fire until it became the familiar popcorn of today. The English took boiled and ground corn and added milk or butter to make a dish called "swamp". In the early summer corn meal was mixed with wild strawberries, wrapped in leaves, and baked like bread in the ashes. Corn meal was ground by hand using a mortar and pestle. Roger Williams observed,"Their women constantly beat all their corn with hand. They plant it, dresse it, gather it, barne it, beat it, and take as much pains as any people in the world." Mortars were a plain flat rocks and indentations were worn into them by years of use.

Other vegetables cultivated by the Narragansetts were the squashes including pumpkins and cucumbers. Some varieties of squashes were dried and stored in pots for the winter. The word "squash" itself comes from

the Narragensett language. Other vegetables were also grown in the gardens. The Indian or French bean was cultivated by the women along with the squash and corn. The men, who otherwise had little to do with the gardening, raised a native tobacco, "nicotana rustica".

Women did most of the gardening, but young boys assisted by standing guard in the corn watch or watch house. The house was built on a platform of logs six to eight feet above the ground. A frame and canopy of mats were tied into place to protect the watchers. Fish fertilizers attracted bear, fox, and skunk at night, and the growning corn attracted crows during the day. The boys threw stones or rattled gourds to frighten the animals away. The Narragansetts did not shoot the crows because they believed that it was a crow who carried the first grain of corn from Cautantowit to the Indian.

Many different types of seafoods were gathered and used in addition to fish. Clams and clam broth were used to give a salty seasoning to stew. Quahaugs, oysters, acallops and snails were eaten with crabs, lobsters, and eels. Other foods were prepared for storage by the women. Bear and deer were supplemented by squirrel, rabbit, or turtle. Wild poultry such as turkey, duck, and quail would go into the same stew pot. Walnuts, acorns, and chestnuts were dried, crushed, and used as flavoring in stew. Each person had his own distinctive eating spoon for eating from the communal pot. Baskets were used to store food, particularly the grain, for the winter. These baskets had rounded bottoms and fit snugly onto the hollowed rock. Such baskets were used to gather the corn, nuts, and wild vegetables such as onions and Indian turnips that were used in the Narragansett's diet. Storage pits were dug, lined with mats, and the baskets placed into the pits. The pit was then covered with mats and dirt

and the area marked. While some mortars were simply stones that came to hand, others were shaped or carved from soapstone. At the top, indentations were made to precisely cradle the thumb for a better grip in grinding.

SOME FOODS COMMON TO ALGONQUIAN INDIANS

VEGETABLES	FRUITS	HERBS
corn	huckleberries	salt
beans	blueberries	sassafras
squash	blackberries	birch
Indian turnips	elderberries	mint
brakes	cherries	roots
milkweed	beachplums - four varieties	stems
onions	strawberries	bark
leeks	raspberries	leaves
watercress	walnuts	flowers
	hazelnuts	
	chestnuts	

MEATS	SEAFOOD	POULTRY
venison	fish	turkey
rabbit	crabs	duck
bear	oysters	quail
squirrel	clams	partridge
racoon	quahaugs	
turtle	snails	
frogs	eel	
moose	lobsters	
	mussels	
	littlenecks	
	scallops	
	seaweed pudding	

WEAVING

As a result of this unit the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss Relevancy	Assert social attitude toward self and others
Widespread need of weaving and woven products in daily conditions					N/A
Diverse uses of woven products in daily conditions					N/A
Basic methods, techniques, and common patterns of weavings					N/A
Sources, collection, and preparation of weaving materials					N/A
Weaving an art form. Symbolism of decorations					N/A

Suggested Source Materials

1) Examples of Indian weaving/artifacts
2) Audio-visual materials: slides, film, etc.
3) Additional sourcebooks as needed
4) Handouts as necessary

Suggested Source Experiences

Lecture: question and answer
Weaving demonstration
Student projects (group or individual)
Group discussions
Assigned readings

WEAVING AND BASKETRY

New England Algonquians developed basketry and mat weaving to a high art. They used baskets rather than pots for most storage and rush mats for the walls and floors of their wigwams. Baskets were used for gathering, carrying, and storing foods. The layers or rings of a tree, usually ash, are stripped and split, then soaked to make them pliable. Sweet or pampas grass, reeds, or wood splints were also used to create beautiful and utilitarian baskets. Baskets were woven in all sizes; some could hold over six bushels of corn.

Bulrushes were used for the mats that formed the walls of native American wigwams. They were harvested from a swamp and divided into bundles according to length. The time for basketry and weaving was the summer since the work had to be done outside. A great deal of water was needed for the weaving; so, the native American craftsman had to have access to a pond or stream.

A common sight in a summer village was the drying racks on the outskirts of the camp. Reeds and bulrushes were boiled and then hung to dry before they were prepared for use. Another method of drying was to spread the rushes out on horizontal racks. After the initial drying process, the reeds were soaked in a pond or stream to make them more pliable, then dried again.

Mat weaving is an intricate process. Mats are so tightly woven that they are waterproof. Layers of mats provided excellent insulation, keeping a wigwam cool in summer and warm in the winter. Weaving techniques developed in basketry and mat weaving were applied to a finger weaving technique using hemp to create nets for fishing and

closely woven bags for storage. The mats are carefully finished on the edges either by weaving the ends back into the mat or by using native hemp string to tie off the ends.

NARRAGANSETT BASKETRY

Ash splint baskets were made by the Narragansett people for their own use. The baskets sometimes would have heavy strips of white oak or swamp maple woven into the bottoms for extra strength. The Narragansetts would use these baskets to carry stones when clearing their fields, building walls, or constructing foundations. Other baskets were used to sift corn meal from the hulls for johnny cakes, storage, berry baskets, sewing baskets, and a variety of other uses. Narragansetts, like people today, decorated their homes with attractive baskets. The early baskets and some of those made in the late nineteenth century were often painted or decorated with potato stamping. Some of the designs were symbolic but often a design was put on a basket because it was pleasing to the eye.

The gathering of materials necessary for basket making and the process itself was quite involved. The tools necessary would be an ax to cut the log being used, a crooked knife to smooth the strips, gauges to make the strips into uniform widths, and a hand planer through which the strips were drawn to make it finer. Among the Narragansetts, the checkerwork was the common weave.

The designs were usually floral. The colors used in the designs were commonly red, black, blue, and yellow. Sometimes whole strips were dyed and woven into the baskets. Twigs were used as paint brushes. Shells, stone bowls, birch bark bowls were used to hold paints or dyes.

It is very important for us to realize that the quality of native American basketry has not diminished over the years, even though there are probably fewer basket makers. These skilled weavers made utilitarian

or ornamental baskets for their own use or to sell. There are few Narragansett people who can make baskets today. Fortunately, it is being relearned and taught to younger members of the tribe. The process has not changed too much over the years. Traditions in danger of being lost forever are being revived.

BASKETRY

Basketry has been an ongoing craft for native people in the North Eastern Woodlands for centuries. Although bark containers, constructed of birch bark farther north, and elm bark in this area, were the most commonly used until the Europeans came into this country, various types of woven baskets were continually in use. Many of the older type baskets were made in a style similar to today's wicker baskets. These were constructed from willow branches, cedar root, and the inner bark of basswood. Coiled baskets of sweetgrass were also made by those Eastern Woodland Indians who lived in an area in which sweetgrass was easily gathered, generally north of New England and in the area of the Great Lakes.

The basket that is most familiar and probably most common in the Northeast today is the black ash basket. Because of the popularity among non-Indians of this type of basket, in the 1880's basketmaking increased among Indian people, as well as the development of new, efficient tools by and for the basketmaker.

In Lewis Henry Morgan's League of the Iroquois published in 1851, he stated that

> In the art of basket-work, in all its varieties, the Indian women also excel. Their baskets are made with a neatness, ingenuity and simplicity, which deserve the highest praise. Splint is the chief material, but they likewise use a species of flag, and also corn husks. Among these various patterns, which are as diversified as convenience or ingenuity could suggest, the most perfectly finished is the sieve basket. It is designed for sifting corn meal to remove the chit and coarser particles, after the corn has been pounded into flour. The bottom of the basket is wove

> in such fine checks as to answer very perfectly all the ends of the wire sieve. Another variety of open basket was made of corn-husks and flags, very closely and ingeniously braided. In their domestic economy, the basket answered a multitude of purposes.

This quote gives a clear indication of the quality and variety of baskets made in the middle of the 19th century.

HOW TO CONSTRUCT A SPLINT BASKET

First it is necessary to determine a source for splints. Oak, hickory, elm, and black walnut have been used, but black ash is the favorite since it splits very easily, and can be bent sharply without cracking.

Once a tree has been chosen, and cut into logs as long as 7 feet long, the stripping of tree must be done fairly rapidly so as not to lose the moisture within the tree. After the bark has been removed, the log must be pounded with the flat end of an ax. This must be done until the growth rings begin to separate and can be lifted from the log in an even strip, which is a splint. This continues until the log has been completely stripped.

Once splints have been accumulated, some of them may be the correct thickness for the baskets you plan to make, but others may be too thick or possibly too rough on one or both sides. To make a thick splint thinner, it is necessary to split it. Use both knees as a vise, and turn the splits with an even circular wrist movement. Scraping involves the use of a small, sharp pocketknife to scrape the rough, uneven material off the splint. All activities with the splints are done while the splints are wet and pliable. If they have been allowed to dry, they must be resoaked in order to make them workable.

The preparation of the splints is by far the greatest amount of work in making baskets. Once all the splints are prepared, you are now ready to weave a basket.

The bottom of the basket is the place to begin. This determines the size and shape of your basket. Checkerwork, the basic and strongest type of plaiting, is a simple in-and-out weaving of warp and weft.

Twilledwork is very similar to checkerwork in the simple right angles of the warp and weft. The difference is that the splints are woven over two, under two in a staggered sequence similar to a twilled fabric. Spoke work is used in the construction of round bottomed baskets. All splints act as warp splints in the beginning stage. Once the base has been constructed, the splints are bent, evenly around, in order to weave the sides. This is done using the basic in-and-out method of checkerwork or twilledwork. Each row is added individually, ending by tucking the woven splint behind a warp splint. This is continued to the desired height, at which time, the inside warp splints are cut even with the top of the last weft splint, and the outside warp splints are bent over the top weft splint and woven back down into the weft splints. A reinforcement rim is then added by taking two splints of the same size and length, and whipstitching them to the inside and outside of the rim. A thin piece of splint is used as the whipstitching material. Once all ends are tucked in and secured, the basket is complete.

POTTERY

As a result of this unit the student will be able to:

Content Objectives	Understand	Study and Report	Interpret	Discuss Relevancy	Assert social attitudes toward self and others
Techniques of pottery making; methods and processing					N/A
Uses of pottery in Indian culture					
Sources and preparation of pottery materials					N/A
Pottery as an art form					

Suggested Source Materials

1) Examples of Indian pottery/artifacts
2) Relevant illustrated materials including autio-visual sources
3) Field trip to museum (See Appendix)

Suggested Source Experiences

Lecture: question and answer
Student projects: group/individual
Pottery demonstration
Related readings
Individual/group student reports or research projects
Debate on the value of pottery as an art form

POTTERY

Remnants of pots have been found in prehistoric burial sites in Jamestown and other eastern areas. It seems however, that pottery was used more extensively by the Narragansetts and other eastern native Americans after the coming of the colonists. The pottery was thirty-five percent clay and sixty-five percent crushed pounded clamshell. The incised or decorated areas were made by using a small stick while the clay was still moist. Decorations varied in design but most were executed in the same manner.

Small depressions were made in the ground to form the oval or rounded bottom of a pot. Most pots were made with the oval bottom because food would cook faster as heat from the flames would curl up and around the pot. Other methods of forming the bottom were used. Sometimes a wooden bowl smeared with tallow (so that the clay would not adhere to it) was used as a form; sometimes a woven, basket-like form was utilized.

After the pancake-like piece of clay had been molded for a base, small coils of clay were added to begin the upward curve. These coils were worked with the fingers until they were the same thickness as the base. A flat, paddle-shaped stick might be used to continue the shaping and smoothing. Additional coils of clay were added after the base had been removed from the mold. To create a handle so that the pots could be hung over the firepit cross-piece, a thong was wrapped around the top.

Large articles were seldom finished in one day. To keep the clay damp, a wet piece of hide or spaghnum moss was placed over the pot to prevent the clay from drying on the edge where more coils were to be added. Pots came in sizes up to five gallons.

While shaping the tip of a pitcher, the potter had to continually dip his fingers in water, especially on a hot, windy day, to ensure that the clay remained malleable.

A rough, flat stick was used to rub away undesired excess. Another method of smoothing used sand on a wet peice of leather.

The pot was thoroughly dried before firing to prevent cracking. The Narragansetts did most of the pottery firing by the open pit method. The base of the pot was lined with rocks and stones to retain and evenly spread the heat.

Once the stones were laid, materials for firing were added. Many pots could be fired at one time. Space was allowed so that the pots didn't touch. A layer of seaweed was added to cushion the pots. Seaweed was also placed inside each pot. When the cushioning was complete, the positioning of the pots was checked to make sure they were securely in place before the next materials were added. Twigs, branches, and small logs were added with more seaweed to slow down the initial rate of burning. The pots were heated gradually to prevent cracking.

The actual firing begun with a smouldering fire. Gradually, more wood was added until the fire was very hot. The firing process took up to twenty-four hours. After the wood had burned down, the pots were allowed to cool gradually. A sudden summer storm or wet foggy wind from the ocean could cause the pottery to crack or split, as could any other form of rapid cooling.

CULTURE DISCUSSIONS QUESTIONS

FISH:

1. Methods for catching?
2. Implements used for catching?
3. Some ways of preparing?
4. Methods of preserving?

CORN:

1. Varieties?
2. How important to diet of Indian?
3. How grown? How stored? How prepared for various uses?
4. What are some traditions, rites, legends linked to corn?
5. Other uses of corn?

VEGETABLES - DISHES - BASKETS:

1. What were some common vegetables?
2. How were dishes made? Of what materials? How?
3. What were some implements used?
4. What were baskets made of? How? What were some uses?

UTENSILS FOR FOOD PREPARATION:

1. What materials used to make utensils?
2. What creative methods used in making utensils?
3. What decorations, designs, sizes, shapes?
4. What is significance of indentation in stone? Use?

BEAR:

1. Skinning technique. degutting process, further preparations.
2. What are some of the various uses of parts?
3. Is any part discarded?

FISH:

1. Other uses of fish?

GARDENING:

1. Was thought given to area, location, site of garden?
2. What would some concerns be regarding location?
3. How was soil prepared? Implements used?
4. What about fertilizers?
6. Were there planting techniques?
7. What were methods of irrigation?
8. Whose responsibility for care of garden?

TRADITIONS

Songs, Legends, Dance

The Narragansett Tribe of Indians has many legends such as: John Onion, the Devil and the Fiddler, Baby Rocks, Cup and Saucer Rock, etc.

The dances are Welcome Dance, Corn Dance, Rain Dance, Sun Dance, Blanket Dance, etc.

Behind each dance and ceremony there is a story.

Religious Ceremonies

The Narragansett ceremonies are all important to the Indians. Some of our ceremonies are:

August Meeting

October Festival

Strawberry Festival

Cranberry Festival

Great Swamp Pilgrimage

Rhode Island Historical Sites

Relative to Native Americans

GEORGE HAIL FREE LIBRARY:

530 Main Street, Matunuck, Charles R. Carr's Collection of Narragansett Indian and Peruvian Pre-Columban North American Indian and Colonial Artifacts.

GREAT SWAMP MASSACRE SITE:

This site is 1 mile south of the Route 138 Rotary, off Route 2. An obelisk marks the location of this historic tragedy which took place during the King Philip's War and resulted in the blood and gore, death and devastation of a thriving and mighty Narragansett Nation and brought about the sale and indenture of the captives and the scattering of the surviving fugitives.

HAFFENREFFER MUSEUM OF ANTHROPOLOGY:

Bristol, off Route 136. The Brown University collections of American Indian artifacts and relics. Hours: September through May, Saturdays and Sundays, 1-5 p.m.; June-August, daily, 1-5 p.m. Closed Mondays, holidays, and month of February.

NARRAGANSETT INDIAN CHURCH:

Off Route 2, Charlestown. Visitors welcome at services held at 11 a.m., Palm Sunday to mid-December.

MUSEUM OF PRIMITIVE CULTURE:

Kingstown Road, next to Peace Dale Post Office. A collection of American Indian primitive weapons, tools, implements, and utensils. Open on request, Monday-Friday, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to Noon, except holidays. Information can be obtained at Peace Dale Library, across the street.

RHODE ISLAND SCHOOL OF DESIGN MUSEUM OF ART:

Providence. Has a North and South American Indian Art Gallery. Contact RISD Education Department - 331-3511.

CHARLESTOWN HISTORICAL SOCIETY: ARCHIVES

Charlestown. Mr. Robert DeWolf, President, 783-4327 for appointment to archives.

UNIVERSITY OF RHODE ISLAND LIBRARY:

Kingston. University of Rhode Island Campus. Campus reference desk 792-2653.

CROSS MILLS PUBLIC LIBRARY:

Charlestown. Appointment 364-6211

NINEGRET STATUE:

Bay St., Watch Hill. Chief Ninegret of the Niantics appears in Colonial history in 1637. Statue was modeled in Paris. An Indian with Buffalo Bill's Wild West Show was the model.

PETTAQUAMSCUTT ROCK:

Lies north of Middle Bridge Road off Route 138 at junction of U.S. 1. A bronze plaque marks the entrance of the site. Here the White Settlers and the Indians signed deeds.

QUEEN'S FORT:

Stony Lane off Route 2 near North Kingstown-Exeter boundary. Named for Indian Squaw Sachem, Matanuck or Quaiapen. Fort is a low wall of rocks.

ROYAL INDIAN BURIAL GROUND:

Narrow Lane off U.S. 1, Charlestown. Resting place of Sachems, great leaders, and their families of the Narragansett Indian Tribe.

WESTERLY PUBLIC LIBRARY:

Broad Street, Westerly. 596-2877

RHODE ISLAND STATE ARCHIVES:

Providence. Has a collection of materials on cultures of historic Rhode Island. Tours can be arranged by calling 277-2353.

ROGER WILLIAM'S PARK MUSEUM:

Roger William's Park, Providence. Has a collection on American Indian culture.

TOMAQUAG VALLEY INDIAN MEMORIAL MUSEUM - DOVECREST INDIAN CULTURAL CENTER:

Summit Road, Arcadia, Exit 5S off I-95, Route 102 to Route 165 W. Features a trading post, Indian restaurant, Indian foods, the museum and Indian friendship circle. Classes in Indian crafts, beadwork, history and dancing. Open Monday through Friday, 11 a.m. to 8 p.m. and Saturday and Sunday, 11:30 a.m. to 9:00 p.m.

SYDNEY L. WRIGHT MUSEUM, JAMESTOWN PHILOMENIAN LIBRARY:

North Road, Jamestown. Indian and Colonial artifacts from pre-histroic and early settlements on Conanicut Island are displayed. Oepn Monday, Wednesday, and Friday 10 a.m. to noon and Tuesday and Thursday 7 p.m. to 9 p.m. Telephone 423-0436.

PROVIDENCE PUBLIC LIBRARY:

150 Empire Street, Providence, main branch, 521-7722.

R. I. HISTORICAL SOCIETY LIBRARY:

Hope Street, Providence, 331-0448.

R. I. HISTORICAL SOCIETY: (JOHN BROWN HOUSE) (GREEN PAPERS)

52 Power Street, Providence 331-8575
110 Benevolent Street, Providence 421-7448.

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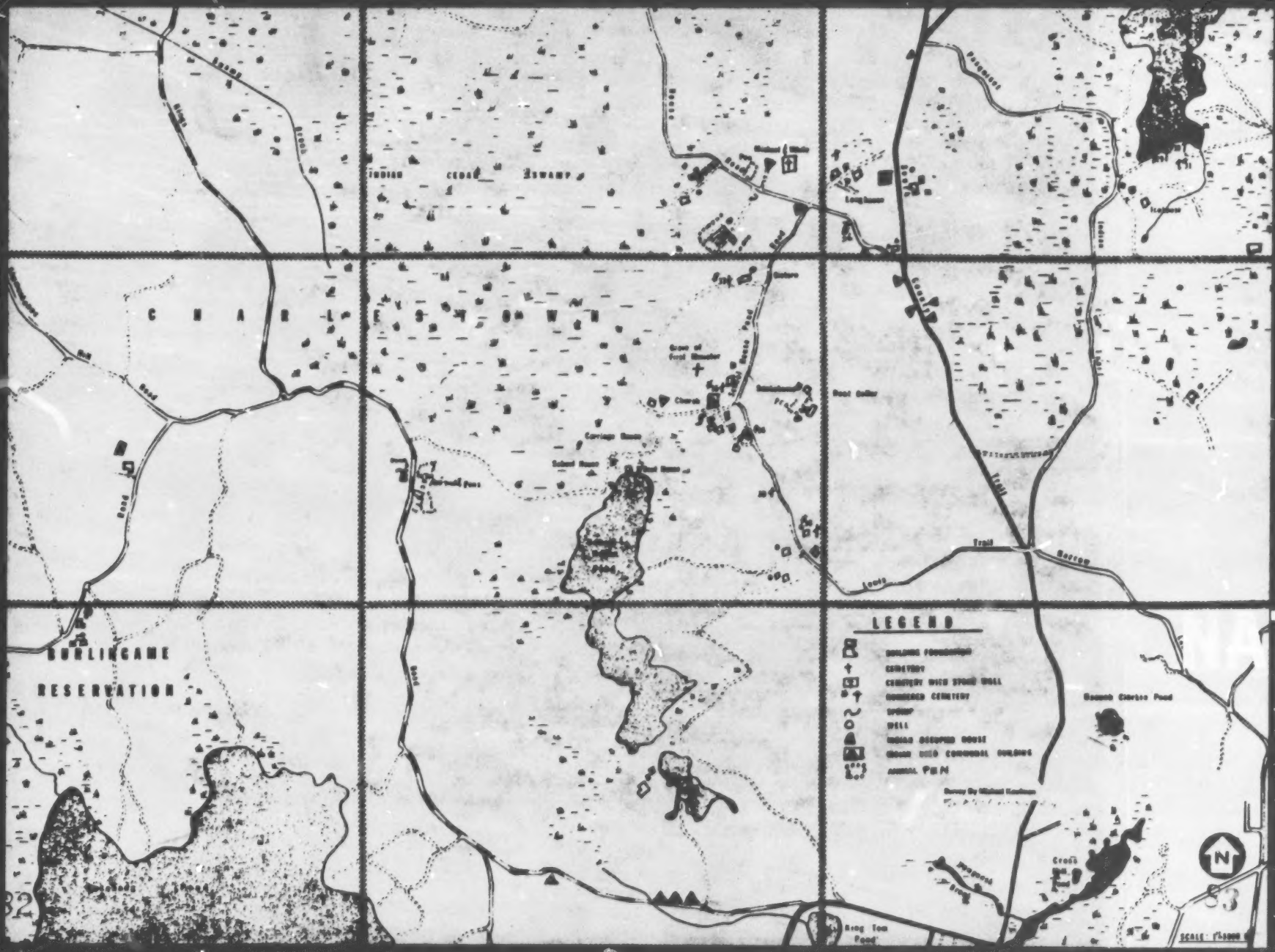
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